

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.” BOOK OF MORMON, 3 NEPHI 22: 17.

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MISSIONARIES ABROAD AND AT HOME*

ELDER HUGH J. CANNON

FORMER PRESIDENT OF THE SWISS-GERMAN MISSION

IT WILL not be possible, my brethren and sisters, to describe my feelings in being called suddenly to address this vast congregation. I sincerely pray that the Lord will illuminate my mind while I occupy this position.

As President Grant stated, I have returned rather recently from presiding over the Swiss and German Mission. I can report conditions in that field as being very favourable. It is true the people are not flocking to the Church in such great numbers as came during the distressing years immediately succeeding the war, but still we are making very satisfactory headway there, and the members of the Church are faithful. I think it would not be possible to find anywhere a body of Saints who are more exact in the payment of their tithes and offerings than are the Swiss and German people. It would not be easy nor perhaps possible to find a people who are more willing to contribute to the welfare of the missionaries. Some of the things which we see there are extremely touching. My heart has been made to rejoice, and still it has caused a feeling of humility to come over me, when I have witnessed what our members and friends are willing to do for those who come into their midst to preach the Gospel. It is not an uncommon thing for members of the Church to share their

*Address delivered at the second session of the Ninety-ninth Semi-Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., Friday, October 5th, 1928.

last crust of bread with the missionaries. I have known of cases where men and women have sat up all night in chairs so that the Elders might have a comfortable bed in which to sleep. That spirit is broadcast among the German-speaking people, both in the Swiss-German and in the German-Austrian missions; and when we see their fidelity, their faith, their willingness to do for us, naturally it is a spur to our missionaries to do the very best they can.

HIGHER EDUCATION VALUABLE IN THE MISSION FIELD

The Elders labouring in those fields are sincerely anxious to spread the Gospel truth. I have been impressed with the quality of our representatives who have come out into the world. Of course I am better acquainted with those who have come to the particular field where I presided. They proved to be a very faithful and devoted band of brethren, willing to give their all for the advancement of truth. In my opinion there is a noticeable improvement in the quality of missionaries now going into the field, and this thought has impressed me very deeply: The better educated the missionary is, speaking generally, the more faith he has. We have had quite a number of men in the field who were college graduates, men who have taken their degrees from the universities of the State and of the Church, and those men, I can say, without exception, were unusual missionaries. It was from their ranks very largely that district presidents were chosen. Naturally this was not always the case, because sometimes, while they had the education, they did not have the gift of handling men as did some others who had not made quite so much progress along scholastic lines. But those who had taken their college degrees were a very fine body of brethren. So I have come home prepared to recommend to all our young boys that so far as possible they should finish their university work, though not necessarily before they go on missions. Sometimes it fits into the scheme of things better if they go before they have finished, but I think our young men should have the ambition to graduate from our universities, or at least go as far in educational lines as it is possible for them to go.

I am impressed, as has already been said, with the excellent quality of the men who go out, and also with the sacrifice which their parents are willing to make in order to keep them in the field. I recall now a mother whose letter to her sons was shown me. It was my practice to write twice a year to the parents of the missionaries in the field. One couple had two sons there, one already a district president, the other subsequently to become one. I wrote complimenting them on the character of their sons and telling of the splendid work they were doing. I saw a letter from the mother written to her boys in which she said: "When Brother Cannon's letter came I was washing; I was

tired and felt as though I could not possibly face the duties that were upon me. But when that letter came I went into the other room and read it and re-read it and cried for pure joy."

That is a feeling which people in the world cannot understand—how a woman can cry with joy because she, in connection with her husband, has to send her sons about seventy dollars a month and be deprived of their association and the help which they could give on the farm. But she did cry and it was for pure joy. We who have had similar experiences can understand her feelings. All who are here know that her joy was genuine and real. Many cases of that kind might be related if time permitted.

GOD STRENGTHENS HIS SERVANTS

Our missionary boys are hedged about here at home; they are watched over with the utmost care as they grow to maturity. Then they go out into the world, many of them to countries where alcoholic beverages are almost as easy to obtain as water, and yet these boys do not drink. They are surrounded by men, and in this modern age, by women, very many of whom use tobacco—yet these boys do not smoke. They come in contact with people whose moral ideals are not high, men and even women, who do not look upon virtue and morality as we look upon it. They are shining marks for the dissolute, for the wicked, for those who would lead the servants of the Almighty astray; and still they remain pure and clean and come home with heads erect, able to look any man, any woman, any child in the face. That is the character of the missionaries with whom it has been my privilege to labour.

I should like to say a word or two about the missionary after his return. While he is in the field he is watched over by his mission president and by his district president. His parents, his Bishop, perhaps the president of his stake, are writing letters to him, urging him to do right. They are praying for him. He is engaged in his Master's service. He realizes that he is no longer representing himself, but is representing a great cause, and he feels ashamed to do things which are wrong. He is careful and humble. His whole thought is concentrated on righteousness, and he learns to live it. Then at the end of his mission he is released to come home. You know what happens. The Bishops, I am sure, do all they can to find a place for him. But it is often a fact that this boy who has been the biggest figure in the circle which he occupied, after his return drops completely into the background, and too frequently, out of sight. I haven't any criticism to offer to officers of the stakes and wards. I know from experience how difficult it is to find employment, either secular or in a Church capacity, for this army of men returning from the mission field. It is not always easy, sometimes not possible, to put them into positions of responsibility. But I

do think they are deserving of all the thought and care and attention that we can possibly give them. There is a reaction, a relaxation, when they are released. Perhaps many of you know how it is to be engaged in active service and then all at once not to have anything to do. You frequently have that experience right here at home. When you have had a difficult task to perform, a sermon to deliver perhaps, which weighed heavily upon your mind and frightened you, a spirit of relaxation came over you when that work was done. That is the situation with our missionaries.

I had a young man in the field say to me once: "If I ever get into serious trouble it will be on a Tuesday." I was a little surprised at the statement and asked: "Why?" He said: "Because I am keyed up the latter part of the week. Knowing I have to speak on Sunday, I am humble and prayerful; I plead with the Lord to help me with my work, that it may be done well, and then on Sunday night after that sermon is finished, I am inclined to relax. Monday finds me completely relaxed, and after Monday night or Tuesday I am the weakest that I am during the entire week. After Tuesday I begin to worry about Sunday again."

FULL RELAXATION DANGEROUS

This, in my judgment, illustrates the general condition of our returned missionaries. They are relaxed. They often feel, and of course, improperly, that they are no longer representing a people, but are merely human individuals, simply units in the Church, and what they do will not reflect serious discredit upon the Church. That splendid and sustaining thought which was with them during their missions, that they must be true because of the Church, leaves them when they return home.

I would like to suggest to parents that when your boys come home you do not feel that their feet are safely anchored to the rock of truth, but feel that they need your prayers just as much at home, and perhaps more, than they did in the mission field; feel that you should watch over them, talk with them and plead with them just as much as before they went, or during the time they were absent. I may take an exaggerated view of this matter, but it seems to me that the returned missionary is one of the biggest problems the Church has before it. I would not infer that any large percentage of our missionaries go astray. That is not the case, but if we take time to consider the matter, we will see that more of them become careless after they come home, a far greater number, than do wrong in the mission field. The percentage of those who fall into serious transgression in the mission field is very small, almost insignificant. Of course it is larger than it should be, for as long as one man goes astray the number is too large, but in this particular we have little cause for concern. At home, while the number of delinquents is not

extremely large, it far exceeds the delinquency abroad. And so I say in behalf of the returned missionary, to Bishops and ward and stake officers, to those who preside in quorums, and particularly to parents: Watch the returned missionary, try to make him feel that there is a place for him; perhaps not a place where he can preside, but that there is a place in the Gospel of the Lord Jesus Christ here just as much as there is abroad. He comes home full of faith, bearing testimony that he knows this message is true, and he does know it. I have heard boys say that they know just as well as the Prophet Joseph Smith knew, that he saw the Father and the Son. They do not understand the Gospel as he did; they do not comprehend its real significance as did the Prophet; but the knowledge of its divinity is theirs. So I pray for them and pray for us all, that we may understand the magnitude of this great work which is entrusted to our care, and I do it in the name of Jesus Christ. Amen.

USE OF THE PRIESTHOOD

PRIESTHOOD is divine power conferred upon man. The proper use of God's vast power needs to be well understood, so that our authoritative acts may be acceptable to our Father in heaven, the Author and Giver of the power that we possess.

The Priesthood is received by man, but the use of it determines whether it remains with him. The right to use it vanishes under the cloud of unrighteous living, for nothing so grieves our Heavenly Father as to have those who have received great knowledge, deny it and return to untruth. In the words of the Prophet Joseph Smith: "The power, glory and blessings of the Priesthood could not continue with those who receive ordination, only as their righteousness continued." Cain was authorized to offer sacrifice, but as he did not offer it in righteousness, in full faith and obedience, he was cursed. The ordinances of the Gospel, says the Prophet, "must be kept in the very way God has appointed; otherwise their Priesthood will prove a cursing instead of a blessing." This view of the Priesthood is not always remembered by those who are tempted, after having been ordained, to depart from the paths of righteousness.

"This makes a very serious matter of receiving this covenant and this Priesthood; for those who receive it must, like God Himself, abide in it, and must not fail, and must not be moved out of the way; for those who receive this oath and covenant and turn away from it, and cease to do righteously and to honour this covenant, and will to abide in sin, and repent not, there is no forgiveness for them, either in this life or in the world to come."—*Gospel Doctrine*, page 185.

First, men must be fit to receive the Priesthood. Ancient Israel, heirs to the Priesthood, so conducted themselves in the Arabian wilderness that they showed themselves unfit to hold the higher Priesthood, which was consequently taken from them. The lesser Priesthood alone remained, and that was confined to the tribe of Levi. Men must prove themselves worthy by their lives to receive the Priesthood; and their advancement in the Priesthood should be determined by their lives within the Gospel fold. Fitness to receive the Priesthood is defined by the Priest Jethro, who, when advising Moses to secure helpers to administer the affairs of Israel, said: "Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons." That is, to receive the Priesthood, men must be able and God-fearing—men of truth, hating covetousness.

The ability that fits a man to receive the Priesthood comes from devotion to the cause of God. The Gospel must be understood; therefore, candidates for the Priesthood should be students of the Scriptures and of the Word of God, and should familiarize themselves with the principles, ordinances and organization of the Church. They should also learn how the knowledge of the Gospel may be administered in the temporal and spiritual affairs of man; and above all they should engage actively in the work spoken of as the Gospel of Jesus Christ. Ability in worldly learning, or in achieving great human tasks, does not fit a man to receive the Priesthood; but ability in understanding and using the Word of God with respect to the eternal salvation of His children does so fit him.

Men make themselves worthy of receiving the Priesthood by fearing God. That means that candidates for ordination to the Priesthood must acknowledge the existence and overshadowing power of our Father in heaven. They must have learned to love Him to such a degree that they yield themselves to Him with all their strength. The fear of God is the love for God—a love so strong that men fear to offend by disobeying His will.

In accordance with the Mosaic definition, those who are candidates for the Priesthood must be men of truth—which means, that they must be seekers after truth, and, secondly, that they must be lovers of truth—men who are willing to place truth before all else in the world. Honour of men, the wealth of the earth, and all the things that humanity provides for itself must appear small in comparison with truth, the eternal gem of God. Unless men are willing to place truth before all else they are not fitted to receive the Priesthood.

Fitness to receive the Priesthood is also determined by a hate of covetousness. It is not sufficient that a man does not covet that

which belongs to his neighbour; he must learn not to covet the material things of earth for their own sakes. The Priesthood must understand the relative value of things spiritual—that belong to the eternal plan of salvation—and things earthly—that perish with the day. A covetous man has an unclean heart; therefore, he cannot serve as the Lord desires in carrying out the mighty purposes of divinity. The rulers of Israel, in this as in the ancient day, must be men of spiritual ability, who fear God, who love truth and hate covetousness. This splendid formula, handed down to us from days of old, may well be used and remembered in our day.

Yet a greater quality fits a man to minister in the authority of the Priesthood. The Father, in love for His children, established the plan of salvation, and gave His children the privilege of an earth experience, and yielded His Only Begotten Son to mortal death, that men might win eternal life. Since the Gospel plan is founded in love, the Priesthood, the power of Almighty God, must likewise show forth abounding, unselfish love. Unless that is done, Priesthood loses its edge and power, and becomes a hollow mockery. This is set forth beautifully in a revelation given to the Prophet Joseph Smith, found in the Doctrine and Covenants, section 121, verses 31 to 46, inclusively :

“Behold, there are many called, but few are chosen. And why are they not chosen ?

“Because their hearts are set so much upon the things of this world, and aspire to the honours of men, that they do not learn this one lesson—

“That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

“We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

“Hence many are called, but few are chosen.

“No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

(Continued on page 378)

THURSDAY, JUNE 13, 1929

EDITORIAL

LUTHER

A GREAT branching oak, at the crossroads just outside the ancient, picturesque city of Wittenberg, Germany, marks one of the most historic spots of Europe. There on December 10th, 1520, Dr. Martin Luther kindled a fire, and publicly burned the Pope's bull excommunicating him from the Catholic Church. The conflagration of that day spread over Europe, and throughout other lands, and scorched and charred and destroyed error and untruth as never before in a thousand years. The world breathes easier and man's conscience is freer for the valiant act of that day.

A horrible practice had long stained the land. In Luther's day one Tetzel, a monk, gathering money for the Pope, who just then had need of funds, traveled through the country selling indulgences for sin. The logic seemed simple enough. The Pope, who was declared to be God's representative on earth and therefore possessed of power to forgive sins, had decided to cleanse all who would pay certain sums of money, the extent of forgiveness depending upon the amount given. The blackest sinner, thus forgiven, would escape all punishment. And, for security's sake, documents, properly signed and delivered, certified that the sin was no longer held against the man, whether living or dead. There was no delay, for Tetzel assured the people that

As soon as the money rattles in the chest
The soul flies from purgatory into heaven.

Martin Luther, the young professor of philosophy in the University of Wittenberg, monk and faithful priest of the church, could not comprehend this doctrine. He had read the Bible, closed to the common man of that day, and the selling of indulgences seemed contrary to the word of God, which taught that repentance must precede forgiveness. The practice, indeed, appeared to be blasphemous. Since no hearing of his views could be obtained from his superiors, he affixed to the doors of the "Schloss" church at Witteubnrg his famous ninety-five theses, centering upon the doctrine of indulgences, which he asked all the world to "dispute" with him. The statement opened with the declaration that "out of love for the truth and from a desire to elucidate it" he intended to defend his thesis. The soul's hunger for truth, which ever moves the world onward, caused the Reformation.

In the perspective of four hundred years, Luther's contentions seem almost self-evident. All causes have effects; like causes have like effects. This cornerstone of sane thought is as valid in spiritual as in temporal affairs. Sin is followed by punishment, and the Lord does not abrogate law, however much in mercy He may temper its application. Peddling indulgences for money put blasphemous material values on spiritual things, and worse, brought confusion into thinking. If the law of cause and effect might be suspended in one instance, why not in others? Why not suspend the rewards of righteousness? Then God would become a jumble of impulses, and man would not know where to turn. Luther's basic thought was that upon which all truth rests. Emancipation from error requires the orderly operation of law.

With equal clearness, Luther saw that the authority of the Priesthood, necessary within the Church of Christ, was not possessed by the church to which he belonged. Apostasy from the truths of the Gospel had caused the loss of divine authority. This was a matter of deep concern to the honest, truth-loving reformer. He, himself, had only the authority that belongs to every seeker after truth. He had not been commissioned to speak for the Lord, and a man cannot call himself to authoritative, divine service. In his dilemma, he turned to the Holy Scriptures, and asked all to study them and to heed their teachings, for to all who did so, the Lord would add His blessings. This was well done, since it was the best he could do. Many who have followed him, but of dimmer vision, have fallen into the error of believing that the Scriptures are all-sufficient and that divine authority is unnecessary in the building of God's Church. That is a fatal mistake to which may be traced much of our religious misunderstanding.

The life and works of Luther show that the guiding hand of God has been over the centuries. The purposes for which the earth was made are being consummated. From period to period the work of God progresses. Man's allegiance to God rises slowly above dark intervals of error. Men are raised up to do the work necessary in the progress of events. Martin Luther was such a chosen instrument.

The Reformation was a necessary precedent to the establishment of the Church of Jesus Christ in the last, the present, dispensation. Therefore, the places in which this great man lived are entered with respect: In Eisleben, the charming house of his birth and the cold room of his death; in Wittenberg, the halls and churches in which he taught and preached, the doors upon which he nailed his theses, and the spot on which he burned the bull of excommunication; in Worms, the hall in which, before priest and ruler, he spoke the convictions of his conscience and ended: "Here I stand, I can do no other, God help me"; in Eisenach, the tower

room where he translated the Bible for the common man, and where he threw an inkbottle at the devil who tempted him; and the lofty "Schloss" church in Wittenberg where he lies buried, near his friend and powerful helper, Melancthon, among monuments to his honour built by men. Wherever he is seen, he rises a huge, courageous figure, beating down untruth with lusty fervour, yet a tender lover of God and man, desiring peace above all else.

Luther's life and times teach sober lessons. Through many centuries slight departures from Gospel truth had accumulated until the doctrines and ordinances taught by the Saviour had been warped beyond recognition. The masses of the people, honest men and women, followed their leaders who were themselves often deceived or without the intellectual power or the moral courage to emancipate themselves from the shackles of traditional error. The blind were leading the blind. Such a condition had come about because men, relying upon their own strength and wisdom, failed to respond to divine inspiration. When light from the Lord is shut off, apostasy ensues as a natural consequence. A voiceless God can not guide the Church. Continuous revelation, obeyed in spirit and act, is the spiritual insurance of the Church of Christ.

Gratitude fills the soul as one follows in the footprints of the Reformation—gratitude for those who first lifted their voices against the tyranny of untruth; and greater gratitude for the restoration in this day of the Church of Christ, encompassing the justice and mercy of eternal law, endowed with the authority of the holy Priesthood, and guided by constant divine revelation.—W.

USE OF THE PRIESTHOOD

(Concluded from page 375)

“By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be his enemy; That he may know that thy faithfulness is stronger than the cords of death.

“Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.”

Thus should the authority of the Priesthood be exercised; and only when it is so used is it of real effect before God our Heavenly Father. In these holy matters the Lord cannot be deceived. He knows the heart, and those who in love and righteousness, exercise the powers of the Priesthood are always recognized by our Father. President Joseph F. Smith has commented upon this doctrine as follows:

“No man should be oppressed. No authority of the Priesthood can be administered or exerted in any degree of unrighteousness, without offending God. Therefore, when we deal with men we should not deal with them with prejudice in our minds against them. We should dismiss prejudice, dispel anger from our hearts, and when we try our brethren for membership or fellowship in the Church we should do it dispassionately, charitably, lovingly, kindly, with a view to save and not to destroy. That is our business; our business is to save the world, to save mankind; to bring them into harmony with the laws of God and with principles of righteousness and of justice and truth, that they may be saved in the kingdom of our God, and become, eventually, through obedience to the ordinances of the Gospel, heirs of God and joint heirs with Jesus Christ. That is our mission.”

All that has been said about the use of the Priesthood applies with special force to those who are called into presiding positions. Note the following remarks by President Joseph F. Smith:

“Of course it is very necessary that those who preside in the Church, should learn thoroughly their duties. There is not a man holding any position of authority in the Church who can perform his duty as he should in any other spirit than in the spirit of fatherhood and brotherhood toward those over whom he presides. Those who have authority should not be rulers, nor dictators; they should not be arbitrary; they should gain the hearts, the confidence and the love of those over whom they preside, by kindness and love unfeigned, by gentleness of spirit, by persuasion, by an example that is above reproach and above the reach of unjust criticism. In this way, in the kindness of their hearts, in their love for their people, they lead them in the path of righteousness, and teach them the way of salvation, by saying to them, both by precept and example: Follow me, as I follow our head. This is the duty of those who preside.”—W.

“VERILY I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And this shall be an ensample unto all the stakes of Zion. Even so. Amen.”—DOCTRINE AND COVENANTS 119: 5, 7.

PRESIDENT WIDTSOE VISITS BELGIUM

THE REGULAR spring conference of the Belgian District of the French Mission was held in Liége, Sunday, April 21st, 1929. President John A. Widtsoe, of the European Mission, and Sister Leah D. Widtsoe, President of the European Mission Relief Societies, with Mission President P. Rulon Christensen and Superintendent of Auxiliary Organizations C. Lowell Lees, were in attendance from mission headquarters, as were also the following missionaries from the Belgium and Paris Districts: J. Rex Kennard, outgoing District President; A. George Nibley, Clarence P. Durrant, C. Von Hickman, L. Holt Lamb, Clarence Manning, Joseph White, Allan Hampton, Eugene Willey, John S. Tanner, J. Roger Fechner, Loman F. Hutchings, Ralph E. Margetts, Lloyd Harris, Morrill Shepherd, Taylor McEwen, John S. Stahr, Eugene Robbins, Carl J. Harris, Reed H. Jensen, George Brunt, Lynnden Fawns, Omer C. Stewart, Lorin E. Millet, Anthony Middleton, and B. Brazier.

Saints and friends throughout the District gathered at Liége to be present at the three meetings and to hear the inspired words of Apostle Widtsoe.

At the evening session, at which a new attendance record for conferences in this District was established, many new investigators were present and heard President Widtsoe present the philosophy of "Mormonism" in an inspiring and convincing manner. President Widtsoe pointed out the fact that the Gospel of Jesus Christ is a Gospel of love, planned by our Eternal Father in order that we might have joy here on earth, and at the same time progress and advance in knowledge and wisdom. He showed that only through adherence to its all-saving principles can we hope to fulfil the measure of our creation. Apostle Widtsoe also congratulated the Belgian people upon their demonstration of courage and bravery during the trying years of the recent war. He spoke of the admiration and esteem of all Americans for this small kingdom that has so valiantly striven throughout history for peace and justice.

All—missionaries and members, friends and strangers—were greatly benefited by the encouraging words and kind counsel imparted to them by President Widtsoe. The memory of his ever-present smile, as well as his message of love and good will, will linger long in the hearts and minds of all who were privileged to meet him.

Sister Widtsoe's message consisted of an interesting account of the organization of the Relief Society, and what it stands for to-day. She called attention to the fact that since the early days of the organization, women have held their franchise and were accorded a place equivalent to that of the men, in all righteous movements.

President Christensen also spoke and bore witness of the divinity of the restored Gospel.

On April 23rd, 24th and 25th, Apostle and Sister Widtsoe, accompanied by President Christensen, journeyed to Verviers, Charleroi and Brussels respectively, where successful conferences were held.

During the week, two baptismal services were held and ten people were baptized.

The Belgian District, French mission, which was formerly a part of the Netherlands Missiou, is composed of the six following branches; Liège, Seraing, Herstal, Verviers, Charleroi and Brussels. These branches are all, with the exception of Brussels, located in the eastern part of Belgium, along one of the most famous industrial belts of Europe. And in this, perhaps the most densely populated country per square mile west of India, reside millions of God-fearing, peace-loving and truth-seeking people. Most of them are interested and anxious to learn more of the restored Gospel of Jesus Christ.

In the cities of Liège and Seraing two beautiful chapels are under construction, which, when completed, will be a source of new interest among local people, and will consequently be of great value in the advancement of the cause of the Lord in this part of the mission.

We are all thankful for the new impetus and spiritual up-building that has resulted from the visit of President and Sister Widtsoe.

A. GEORGE NIBLEY, President of the Belgian District

FRIENDSHIPS FORMED DURING LECTURE TOUR

BY ELDER ALVIN G. PACK

TWELVE HUNDRED persons attended the illustrated lectures on "Mormonism" given in the Welsh, Bristol and Birmingham Districts. A splendid work has been accomplished there. The lectures throughout were notable because of the number of strangers present. Much misapprehension, usually connected with the word "Mormon," has been allayed, and the way has been paved for the reception of the Gospel of Jesus Christ, as is evidenced by numerous invitations given the missionaries to visit at people's homes. Fair minded individuals do not reject the truth.

Credit is due the missionaries of the three districts under whose auspices the lectures were successfully conducted. In Caerphilly and Haverfordwest the attendance ran over the two hundred mark.

Much favourable comment has arisen since our visit to Haverford-

west; in fact, many persons have expressed gratitude for the truths presented, some even speaking in behalf of the "Mormon" people. Though curiosity drew many of the strangers who were present, all went away with a new conception of the principles and doctrines of the Church of Jesus Christ of Latter-day Saints. The friendship and confidence of a great number of people have been won.

Opposition from ministers has served in our favour, for it has drawn many to the lectures. The columns of the *Pembrokeshire Telegraph* have corrected many errors concerning us.

Bristol contributed a good crowd, interest being aroused by a unique and effective system of personal invitations.

A gentleman at Handsworth, Birmingham, arose, after the lecturer had borne his testimony, and said: "I thank the speaker and committee for the very beautiful and impressive lecture given here to-night. It is something that I will not soon forget." This kind expression is gratefully remembered.

The itinerary of the towns was as follows: *Welsh District*—March 11th, Cardiff; March 12th, Caerphilly; March 13th, Haverfordwest; March 14th, Pontypool. *Bristol District*—March 16th, Cheltenham; March 18th, Bristol. *Birmingham District*—March 19th, Handsworth; March 20th, Wolverhampton; March 21st, Kidderminster; March 22nd, Nuneaton; March 23rd, Northampton.

SCOTTISH DISTRICT CONFERENCE

GLASGOW was thoroughly tracted, handbills were scattered and posters put up in all parts of the city, prior to the Scottish District conference, held in the McLelland Galleries Hall, Sauchiehall Street, on Sunday, June 2nd, 1929.

In attendance were Mission President A. William Lund and Elder Clifton G. M. Kerr, from the Birmingham office; President Weston R. Clark, Newcastle District; President Ervin R. Stoker, Hull District; Elder Nephi Cutler, Leeds District; Elder William J. Matheson, Liverpool District; Elder Louis S. Leatham, Sheffield District; Elder Kelvin A. Baldwin, Nottingham District; and the following missionaries of the Scottish District: President William F. McKelvey, Elders Roland G. Manning, Reese R. Parker, Harold K. Richmond, Allen T. Wells, George H. Gray, D. Ross Urie, Joseph R. Greenhalgh, David A. Buchanan and J. Alvin Ritchie.

A pageant portraying the "Restoration of the Priesthood" was splendidly given during the morning session of conference. Auxiliary officers bore testimony to the usefulness of the Gospel work. President Lund gave a forceful discourse on the need of the Priesthood authority and the proof of its restoration in these days.

Convincing testimonies to the truth of "Mormonism," so-called, were borne by missionaries in the afternoon. Musical selections by local members contributed to the success of the meeting. President Lund spoke on the leadership of "Mormonism," and the path it opens for the eternal salvation of the children of men.

Many people attended the evening session and listened to the well-delivered discourse of President Lund, on "Our view of the Resurrection," and the reason for keeping pure our physical bodies—the temples of God. He exhorted the people to keep the commandments of God. He spoke further on the principles of "Mormonism" and corrected false impressions concerning the Church of Jesus Christ of Latter-day Saints.

The Spirit of the Lord was manifest throughout the conference, when it spread peace and friendship to the hearts of all. Many new friends were made and the truths of "Mormonism" once more brought to the attention of the world.

ROLAND G. MANNING, District Clerk

CHURCH-WIDE NEWS

ELDER ARTHUR WELLING of Farmington, Utah, has been appointed to succeed President John G. Allred as head of the North Central States Mission.

Elder Welling is very well qualified to take up his new duties, having been for the past eight years a member of the Latter-day Saints' College faculty, and at various times, principal of Utah and Idaho schools. In all, he has devoted twenty-four years of his life to religious and secular education, and has been a faithful and active member of the Church.

President Welling will tour his new field of labour soon after the close of school in June, later returning for Sister Welling and their family, who will accompany him in the mission field.

FROM THE MISSION FIELD

Doings in the Districts: *Bristol*—Many gathered at the Cheltenham Branch meeting rooms in Idmiston Hall, on May 11th, where the Relief Society and M. I. A. conjointly provided a splendid evening's entertainment in the form of a program, refreshments and games.

Norwich—Mothers of the Norwich, Ipswich and Lowestoft Branches were presented with white carnations on Mothers' Day, May 12th.

A drama given by the Norwich Entertainment Committee on May 9th, was a special feature of the evening's program to raise funds for stage scenery.

Nottingham—The Derby Branch held its annual Sunday outing at Valley Farm, near Chaddeston, on Whit Tuesday.

The Mansfield Branch Sunday School held a Whitsuntide outing in the Sherwood Forest, near Ewinstowe, on Monday, May 20th. Sports and luncheon were enjoyed by all in the shade of the famous "Major Oak."

Scottish—Mothers' Day was appropriately celebrated in connection with the regular Sunday meetings in all branches of the Scottish District, on Sunday, May 12th.

Branch Conferences: Of the Aberdeen Branch, Scottish District, held on May 12th. There was a record attendance at all meetings, and many new friends were gained. In attendance were President William F. McKelvey, Elders George H. Gray and Allen T. Wells.

Of the Burnley Branch, Liverpool District, held on May 5th. The pageant: "The Restoration of the Priesthood," was given in the afternoon session. Members from the Nelson Branch joined with those of Burnley. The speakers were President Joseph S. Savage, Elders Clarence V. Bigler and Roy Allen.

Of the Cheltenham Branch, Bristol District, held on May 12th. The theme of the day, "Mother," was ably treated in both meetings. Missionaries in attendance were President Wilford N. Hemmert and Elder Joseph A. Checketts.

Of the Cirencester Branch, Bristol District, held on Sunday, May 5th. "The Restoration of the Priesthood" was the theme discussed. In attendance were President Wilford N. Hemmert and Elder Joseph A. Checketts.

Of the Halifax Branch, Leeds District, held on May 5th. "The Life of Christ" was the theme developed in the morning session. A very good spirit was manifest. Many Saints and friends attended. President J. Willard Harmon, Elders Herbert C. Fletcher, Howard J. Williams and Raymond Searle were the speakers.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN